

Hawaiian Church Chronicle

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[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. VI.

HONOLULU, T. H., SEPTEMBER, 1913. *May 1917*

No. 1

WHAT HAVE WE DONE TODAY.

We shall do so much in the years to come;
But what have we done today?
We shall give our gold in a princely sum;
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and
cheer;

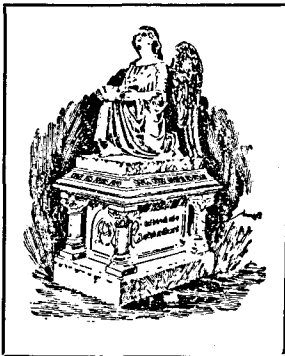
But what did we speak today?

We shall be so kind in the afterwhile;
But what have we been today?
We shall bring each lonely life a smile;
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth;
We shall feed the hungering souls of
earth;

But whom have we fed today?

We shall reap such joys in the by-and-by;
But what have we sown today?
We shall build us mansions in the sky;
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask:
"What have we done today?"

—Selected.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VI.

HONOLULU, T. H., SEPTEMBER, 1913

No. 1

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

SEPTEMBER : : : 1913

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
REV. W. E. POTWINE, - - - Managing Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to Rev. W. E. Potwine, St. Elizabeth's Church, Honolulu, T. H.

Advertising rates made known upon application.

THE CALENDAR.

September 21st—S. Matthew's Day—
18th Sunday after Trinity.

September 28th—19th Sunday after
Trinity.

September 29th—S. Michael and All
Angels.

October 5th—20th Sunday after Tri-
nity.

October 12th—21st Sunday after Tri-
nity.

October 18th—S. Luke's Day.



ST. ANDREW'S CATHEDRAL.

BAPTISMS.

August 10th—Alice Brereton Catton,
by Canon Ault.

August 19th—James Frances Hughes,
by Rev. L. Kroll.

August 24th—Kathryn Mae Kaikelii
Kamoalani Elston, by Canon Ault.

August 24th—Allen Hart Kahekili
Elston, by Canon Ault.

August 24th—Marian Rebecca Kekau-
onohi Elston, by Canon Ault.

August 24th—Kathleen Kiley McMa-
hon, by Canon Ault.

August 30th—Emily Nancy Kawaiki-
nokaiu Vierra, by Canon Ault.

August 30th—Julius Angelo Samuel
Andrews, by Canon Ault.

August 30th—Ellen Kahailani Leslie,
by Rev. L. Kroll.

August 30th—Mary Kahalelehua Les-
lie, by Rev. L. Kroll.

August 30th—Solomon Kuulei Luther
(Kapahulu), by Rev. L. Kroll.

MARRIAGES.

August 12th—Edward Dekum and A-
dremetta G. Blair, by Canon Ault.

August 28th—John Choy Lo and Jen-
nie En Kong, by Canon Ault.

BURIALS.

August 7th—William Marriott, by
Canon Ault.

August 17th—Fred Gronhart, by
Canon Ault.

August 22nd—Mary Kau Radway, by
Rev. L. Kroll.

August 29th—Charles G. Graham, by
Canon Potwine.

August 29th—Carl Henry Wolfgang
Eichler, by Canon Ault.

August 30th—Thomas Elliott, by
Canon Ault.

Communion Alms\$ 17.55

Hawaiian Congregation 51.45

General Offerings 762.26

Total\$831.26

Communicants 209



NEW INTEREST IN OLD WORK.

"Diocesan Missions" has not always been a phrase to conjure with among Church people, nor has this subject always evoked the thrill of enthusiasm among the trustees of the Christian Faith that might have been expected. But we are devoutly thankful to know that it is still a subject of no small interest among many loyal Churchmen in this District when seriously brought to their attention.

A plan by which that interest has been tested has recently been put into execution by the new treasurer of Diocesan Missions, having for its purpose the realization of a larger sum of money for extending and supporting this primary work of the Church. It has met with such cordial and active sympathy on the part of the people who have been approached that the prospects for the coming year are most encouraging.

The plan is simply that of securing definite individual pledges toward the more adequate support of this principal feature of Church work.

It is by no means intended that these pledges shall take the place of the canonical "quarterly offerings" expected

from the various congregations, from which source of revenue most of our home missionary operations have been indifferently supported in the past.

Such a blunder would result in depriving the rank and file of Church people throughout the District not only of the privilege of cooperating in the discharge of a distinctly diocesan duty; but also in depriving them of an important means of grace; things which belong to all and should be shared in by all alike.

The pledges are intended to supplement, not supplant, the offerings and thus enable the Bishop to do more aggressive work in this direction than he has, for lack of funds, been able to do in the past.

The success of the plan, so far as it has been tried, plainly indicates that there is a great deal of latent energy and real missionary interest among Churchmen that has never been drawn out and utilized in this District heretofore.

The Chronicle heartily congratulates the new treasurer, Mr. R. B. McGrew, on the success which has thus far rewarded his efforts, and earnestly prays that his sanguine hopes of enlisting a large number of men and women in this practical scheme may be realized.

A GOOD EXAMPLE.

In this connection we cannot forbear drawing attention to the good showing which the Cathedral parish of St. Andrew has been making in respect to these offerings during the past four months.

If, as is generally conceded, the interest manifested in the distinctively missionary work of the Church on the part of a congregation is a fairly trustworthy index of the spiritual life of that congregation, the clergy of St. Andrew's parish may well rejoice in the great soul-awakening that 100% increase in offerings for Diocesan Missions would seem to indicate. It is to say the least a splendid response to the strong appeal for sympathetic interest in the Missionary Forward Movement that has gained so much headway in the Christian world today. Its influence locally upon other congregations connected with this District cannot but be felt and we trust will result in a general awakening and a more enthusiastic rallying to the support of missionary work as the best practical expression of virile Christianity.

WANTED: QUALIFIED MEN!

As an excuse for not undertaking the extension of the missionary work of the Church in new fields "ripe for the harvest," it has sometimes been urged that even if the right kind of men were found to begin it there was no assurance that the Church would support them.

This excuse can no longer be urged in defence of apparent indifference, for, at its memorable May meeting, held in New York, the Board of Missions adopted the policy of saying to all bishops of domestic missionary districts: "We will agree to aid in the establishment, maintenance and development of necessary new work whenever qualified men can be found, who are not already engaged in important missionary effort." There are many inviting fields of "new work" which have long lain fallow. Where are the "qualified men" who will take up this challenge of the Board and undertake the extension of Christ's Kingdom,

"And plant the Rose of Sharon there?"



"THE INSIDE OF THE CUP."

A REVIEW.

The book of which we print an excellent review herewith is being widely read. It is well to read a scholarly criticism of any work of the character of this book which deals with the Church and religion.—(Ed.)

Here we have Winston Churchill writing like Mrs. Humphry Ward—the Mrs. Ward of "Robert Elsmere." Like hers his hero is an earnest young clergyman who becomes dissatisfied with the creed he preaches. He even belongs to the same fold as Elsmere, for the Protestant Episcopal is the American counterpart of the Church of England. And like Mrs. Ward, Mr. Churchill devotes much space to the needs, responsibilities, and doctrines of the Christianity of the day. It is surely a long way from the flashing swords and lace ruffles of "Richard Carvel" to the theology and clerical collars of "The Inside of the Cup."

It is inevitable that one should make a

comparison between "Robert Elsmere" and Mr. Churchill's latest novel. The books deal with very similar subjects. They have both been successful in stirring up a great deal of discussion, though the interest in "The Inside of the Cup" is nothing to the tremendous sensation caused by Mrs. Ward's book in the later 'eighties and early 'nineties. And the differences of the books are even more interesting than their resemblances, because of the light they throw on a changed public attitude towards the problems they discuss.

It will be remembered that Robert Elsmere grew dissatisfied with the reasons offered in support of orthodox Christian belief. He revolted against the dogmas of the Church, and found himself unable to accept the arguments of their defenders. He lost his faith in miracles; and all that depends on a belief in miracles slipped from his grasp. His revolt was an intellectual revolt, though the tragedy that flowed from it was none the less poignant and human.

With Mr. Churchill's hero it is all different. His revolt is not at all, or in a very slight degree, intellectual. For intellect is by no means John Hodder's strong point. His difficulty is not one of faith, but of works. He rises up in protest against spiritual inaction, against a Christianity which pays large sums for the upkeep of churches and the foundation of charitable institutions, but which refuses to do ordinary justice in the workaday world. His quarrel is with unscrupulous and church-going financiers, not with beliefs. And when matters come to a head, and the vestry-board of his church demand his resignation, he boldly refuses to resign and announces his intention of holding his position for the furtherance of his Christian ideals. We take leave of him in the full tide of his work of reconstruction.

Considering the two books as works of art, it must be admitted that the advantage is all with Mrs. Ward. Her book was written with genuine insight into the psychology of the religious temperament and with real intellectual power. It was not a great novel, but it was

a vividly impressive one. And Robert Elsmere, in spite of his theological hair-splitting and all his agonizing scruples, was a human figure. But the Rev. John Hodder is neither intellectual nor human. He is a very wooden, priggish, and somewhat stupid young man, whom Mr. Churchill has made the mouth-piece for the expression of his own views on the future and the mission of the Christian religion. Nor are these views in any way original or remarkable. They are announced with pomp and considerable ostentation as soul-shattering discoveries. The other characters in the book have never heard anything so impressive and nobly instructive before. Their view of religion and life is utterly changed by the hero's teaching. And yet it is all pretty old stuff, a tale told not twice, but many times.

It must not be concluded from this that the book is not interesting, and even important. For it is. In spite of many passages that are windy and tiresome, it is a very interesting volume. And though Mr. Churchill's religious views are not new and not particularly definite, the manner and circumstances of their expression are decidedly important. It indicates a public attitude towards religious problems that is very significant. But Mr. Churchill is a story-teller, not a theologian. And it is the story which is the most interesting part of this book.

John Hodder was for ten years a sincere and contentedly orthodox minister in a small town, when he was "called"—I believe that is the technical term, usually having reference to the difference in salaries—to the fashionable church of a large city in the Middle West (St. Louis probably). Here he started in very successfully and to the entire satisfaction of a congregation made up mostly of financial pirates of great ability. Chief among them is Eldon Parr, a traction magnate, who is the evil genius of the story. Of course even a man of John's fine native stupidity was bound in time to discover how most of his parishioners got their huge incomes. He was helped to this discovery by meeting Parr's daughter Alison, who had forsaken pa and his tainted money and become a landscape gardener.

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in New York. There is a strange logic in refusing pa's ill-gotten gains and then working to get a share of the sinful loot of other buccaneers of high finance. But it never seems to occur to our author that there was anything illogical about the conduct of his heroine.

Alison and John have some mighty pow-wows on subjects theological and spiritual. At first she puts the orthodox John to ignominious flight. But John spends a vacation among the slums as the co-apostle of a saintly old boy of the name of Horace Bentley. He meets several victims of the Parr regime, especially a man who commits suicide, and a girl who becomes a prostitute. It is then that John makes his momentous discovery that Christianity should be democratic and full of good works. But he wraps his thoughts up in a great deal of Modernist jargon. When he goes back to Alison he is a new and stronger man, and the lady is promptly converted from agnosticism to enthusiastic coöperation.

Then comes the famous sermon which convulses the parish and the whole city, though it is difficult to understand from the summary of it why it should have produced any such tremendous effect. Eldon Parr and the vestry demand John's resignation. But John can't see it that way. His mission is there and he proposes to stay. He does; and Alison stays with him after a rather singular love-scene, in which the conversation sounds like a chapter or two out of Eucken or Father Tyrrell.

There is a lot of excellent material in this book—as there well might be, seeing that it is over five hundred pages long. Furthermore it is written with great care and with entire and obvious sincerity. But it can hardly be regarded as a successful novel. The trouble is that Mr. Churchill has been too greatly interested in his message to pay proper heed to his characters. There are some clever sketches of minor characters, but the principal figures are very wooden. That is the worst of having a message. It is apt to crowd out one's art. Even Tolstoi found it impossible to reconcile them. It is therefore not at all surprising that the attempt should have been too much for

Mr. Churchill, though he is a clever and experienced writer. He deserves great credit for his earnest effort. But he has written a tract, not a novel. There is no doubt, however, that it will be widely read and still more widely discussed. Mr. Churchill is popular, and there is a great audience for such books as this. There are whole multitudes of people who like their fiction to make them think they are thinking.



DIOCESAN PAPERS.

The *Los Angeles Churchman* in a leading editorial on the above caption gives expression to some very sane and sound ideas upon the subject of the position and influence of the Church press, which we believe are being generally endorsed and adopted. We gladly reproduce a part of the editorial herewith:

We maintain, without any extravagant idea of its importance, that the Diocesan Church Press ought to occupy a position of great influence in exhibiting the strength and activity and aggressive spirit of the Church throughout the country.

It ought to be looked upon as a great loss of independence when the Diocesan papers are nothing more than the mouthpiece of their respective Bishops, for while gaining in some directions thereby, they must of necessity lose far more than they gain, in restricted usefulness and general support. It takes a broadminded man and a practical observer to eliminate himself from the direct oversight of the Diocesan paper as a Bishop would have to do, but, as in our own case, its advantage will be generally admitted; and the sound and unselfish judgment exercised by the Bishop of Los Angeles in allowing those connected with The *Los Angeles Churchman* the fullest scope for journalistic independence and free discussion, we feel sure has been greatly approved.

The Diocesan paper ought to be chiefly the exponent of the Diocesan spirit, absolutely loyal to the Bishop, and in sympathy with every movement of the Diocesan authorities for the advancement of the work. It should at all odds loyally uphold every policy which the Bishop has determined upon for the development and up-building of the Diocese, and seek to promote the acceptance of this policy by the people. But it ought also to be the forum from which the Clergy and Laity alike may exercise, if they want to, their right of free speech, and where they may initiate or support what to them may seem a desirable means of accomplishing results, or where they may express their disapproval if they consider any particular course of action ill advised or not the best thing for the designated purpose.

THE BISHOP'S LETTER.

While at Manitou the Bishop preached on two occasions at the beautiful stone Church dedicated to St. Andrew. Nearly every day he went on one of the many delightful trips which can be made from Manitou as a center. Every day he increased in health and strength and enjoyed meeting the numerous guests at the Cliff House.

On July 17 he left Manitou for Denver. The railroad runs through a country which when he travelled over it twenty-three years ago seemed a desert. But water has been brought to a large part of it and to Denver and beyond are fertile farms. Many fields are devoted to the cultivation of the sugar beet, which industry the people of Colorado say will be seriously hurt by the proposed change in the tariff.

At Denver the Union Pacific train was taken for Chicago. Western Nebraska is always of interest to the writer, because he saw it in the days when it was supposed to be a part of the Great American Desert and incapable of supporting any population.

Today irrigation has made much of it a fertile country whose fields of alfalfa feed many cattle. Parkman and many later writers tell of the vast herds of buffalo once found in the valley of the Platte river. The writer lived in Council Bluffs, Iowa, when Nebraska was sparsely populated. In Council Bluffs he has seen buffalo calves for sale on the streets, and then could be purchased fine buffalo robes tanned by Indians for ten dollars each.

We experienced on the region named one of the severe thunderstorms such as are known in the Missouri valley. An ordinary thunderstorm is nothing to one such as we encountered. It was very hot through the prairie states and the men sat in the observation car without coats, waistcoats or collars. The thermometer stood at 106 degrees.

At Omaha our car was attached to the Milwaukee and St. Paul train and this took us through a country familiar to our youthful associations.

At Chicago we took the Grand Trunk

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road, which enabled us to stop off for eight hours at Toronto and gave us time to see this thriving Canadian city. In the residence section the homes are certainly beautiful and the grounds well kept. We were sorry that when we reached the Cathedral we could only see the exterior as the doors were closed.

The next morning found us at Montreal and the day was spent in passing through first a beautiful part of the Province of Quebec, and then through the mountains and lakes of Vermont and New Hampshire and then the manufacturing towns of Massachusetts.

Boston was reached on Saturday evening, July 26, and we had the privilege of attending a celebration of the Holy Communion at Trinity Church at 8 a. m. and a service at St. Paul's Cathedral at 11 o'clock.

In the afternoon the train took us to Plymouth and four miles further on we reached "The Forges," which is the country residence of Sherman L. Whipple of Boston. Miss Dorothy Whipple is the godmother of little Restarick Withington, the Bishop's grandson. Mrs. Restarick, Mrs. Paul Withington and the baby with Margaret and Arthur Restarick had for some weeks prior to the Bishop's arrival occupied a house on the Whipple estate, kindly loaned to the family for July and August.

On our arrival at the house we found that six days before Mrs. Restarick had had the great misfortune to break the radius of her right arm at the wrist. At the time of writing (Aug. 6th) the bone has well knitted, but the hand is very painful due to the spraining of ligaments in the fall which caused the broken arm and to the bandaging of the arm to the splint. This accident coming to Mrs. Restarick was also a great nervous shock from which she has not recovered.

All the rest of the family were well, but the result of the accident has prevented the Bishop from going to Quebec or to England as he had intended.

"The Forges" is an estate of over 1000 acres on which is the large and attractive residence of the Whipples, which is named "Chilton Hall." It is on a slight eminence overlooking a large brook-fed pond or small lake whose banks are covered with pine, fir, oak, maple and other trees. It has in it trout to reward the skillful fisherman; canoes and boats for the use of the family and their friends and the pond affords a fine opportunity for swimming. Daniel Webster, it is said, often fished in these waters.

The country abounds in ponds and woods. Once there were several fac-

tories on the streams near by, but these are all gone except two, which are a mile or so away. Commodious quarters for employees are on the estate, also a fine garage and stables, a hall for religious services and entertainments and an attractive building for a herd of excellent cows, Jersey and Holstein breeds. There is also on the estate a large bird farm, and in a stream divided into sections by grated separating gates, there are tens of thousands of trout of varying sizes.

In addition to the above there is a large kitchen, garden with walls for the growth of fruit requiring much sun, and spacious lawns and beds of shrubs and flowers in front of the house. The Whipples entertain a great deal, but there is always room



Three generations—Bishop of Honolulu, Arthur E. Restarick and Restarick Withington.

for some members of our family in the automobile which goes to Plymouth or which meets us if we go to Boston or stay for luncheon in Plymouth.

On Sunday, July 27, the Bishop gave an address on Hawaii at Christ Church, Plymouth. The Church was full and the music good and the people after the service expressed themselves as much interested.

The days of the next week were spent largely out of doors, the weather being very pleasant. On August 1, which is Margaret Restarick's birthday, the Bishop and his three children made a motor trip to Cape Cod. Every part of the way was full of interest. We were surprised to see so much wood land and so many ponds, some of them several miles in length. Passing the canal, which is being dug to connect Buzzards Bay with Cape Cod Bay at the shore end of the

peninsula, we took the north shore, passing through the villages of Sagamore, Barnstable and Yarmouth and then crossed over to the south shore of Hyannis and finding that it was still early in the day we went on to Chatham and Orleans, where we had luncheon. On our return we took the north shore, crossing again further on to Hyannis thence to Falmouth, where we took the road back to Plymouth. On the entire journey of about 150 miles we frequently passed attractive summer cottages and hotels, as well as many quaint old farm houses and ancient residences in the villages. There are a number of fine houses in the midst of large estates which resemble in many respects the country houses of English gentlemen. It was a day long to be remembered by all of us.

On Sunday, August 3, we attended service at Plymouth, and in the afternoon at 3:30 o'clock, in the hall on the Whipple estate the Bishop held service and preached. Several members of the choir of Christ's Church, Plymouth, came out to render the music. A large congregation of people of the neighborhood was present.

One day we took luncheon with Dr. Winslow, who later took us over the Plymouth museum, where the portraits of many of his family are hung, among which is Governor Winslow, who played such an active part in the colony. The museum has many relics of colonial times, notably of the Winslow's and of Miles Standish.

Among the relics shown is a helmet or the remains of one, which long passed as: "King Philip's helmet." Any one familiar with Hawaiian matters would see at once that it was what is left of the head gear of some ancient alii of old Hawaii. The gentleman in charge of the museum, who went with us to look at it, said that Mrs. Thomas (wife of the Rev. Mr. Thomas now in Honolulu), told him that it must be Hawaiian in its origin. We pointed out to him that it once had feathers which covered the frame work of fiber net which remains. The curator said that when he first saw the helmet it still had some feathers attached to it,

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but at that time it lay around with little care taken of it. The helmet was no doubt brought here by some of the early traders with the Sandwich Islands, or by some returning missionaries, as were many articles such as feather capes, etc. Some of these articles taken to New England were later on returned to the Islands, being obtained by purchase or gift by residents there as we all know.

We were much struck by the truthful words under one of the large imaginative pictures portraying the acts of the Pilgrims. It did not say that they sailed to establish religious liberty, but for religious "freedom." There is a wide difference which is often forgotten between the two terms. A man may endure hardship to gain his "freedom" when his principles and spirit would in no way prevent him from enslaving another man. The Pilgrims and Puritans endured much for their own "freedom" in religious matters. That they had the spirit of religious "liberty" and tolerance is too much to expect. Their writings show conclusively that they considered religious tolerance a sin against God. Their writers vehemently assert that again and again. It was very largely the spirit of the age which they had and we could expect nothing else. The "Lords Brethren" became as hard to bear as the "Lord Bishops" so one man who left the Boston colony wrote, and as many a Churchman, Quaker or Baptist learned to his sorrow. The Puritans held that they were custodians of the Word of God and that they must put down the false. We are not condemning them, for others were doing the same thing in other lands, but we do hold that the truth should be known and the difference between religious "freedom" for the individual or sect, and religious "liberty" meaning tolerance for all beliefs should be understood.

One thing which strikes the writer in this part, and in other parts of Massachusetts is that the farms are rarely cultivated with the care that they are in many parts known to us. It is true that

much of the land is poor, but if land will grow apple trees why not see that they produce good apples, instead of those generally seen on the old and neglected trees. The shops in Plymouth are full of California and Georgia peaches, California grapes, etc. It is difficult to get raspberries for instance, and yet where blackberries grow wild raspberries could surely be cultivated. The cranberry bogs, and we saw many on Cape Cod, are usually well kept, but the many acres covered with brush and plants bearing the whortleberry or huckleberry, or blueberry, could be made to grow profitable crops of something. We saw in yesterday's paper that a state official stated that there were 5,000,000 acres in Massachusetts which were at present waste land but which might be made productive.

After living in the West for forty years one notices many things which need Western push, energy, and the spirit of venture.

HENRY B. RESTARICK,
Bishop of Honolulu.



NOTES.

As the Chronicle goes to press the workmen are engaged in placing in St. Andrew's Cathedral a new memorial pulpit that has recently arrived from Boston.

In the October issue we hope to have for our readers a full description, with illustrations, of this latest and splendid addition to the rich and substantial furnishings of our diocesan home.

It is gratifying to learn of the plans for deepening and developing the spiritual life of Churchmen and Churchwomen in the Islands, which are now taking shape at the Cathedral. The scheme is a very comprehensive one, and aims at covering, during the year, by means of special addresses or papers, the principal "things which a Christian ought to know and believe to his soul's health," but which are often overlooked in the course of a year's parochial preaching. It is believed that the purpose will commend itself to our people in general, affording as it will, an opportunity of examining more carefully the grounds of faith and order, and the perfect coincidence of Church doctrine and Bible truth. The program is to be published soon and will be anticipated with interest by our readers.

The Bishop of Honolulu preached in St. Paul's Cathedral, Boston, on August 10th, at 11 a. m., and in the evening made an address. He has declined several invitations but accented one to preach the sermon at Trinity Church, Newport, R. I., on Sunday, September 14th, this being the annual "Missionary Sunday"



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of the Parish. He has also accepted the invitation to preach at the Cathedral of St. John the Divine, New York, on September 21st. Appointments have also been made by him to speak at two Missionary meetings, one on Long Island and one in New Jersey. The Bishop and family have gone from Plymouth to New York, and may be addressed in care of "Church Missions House, No. 281 Fourth Ave., New York, N. Y."

The Rev. Canon Osborne has had the misfortune to have his cottage by the sea, near Diamond Head, burned. The cottage was occupied by a tenant at the time of the fire and was entirely destroyed.

It is learned that there was some insurance on the building, but by no means enough to cover the loss. Canon and Mrs. Osborne will have the sympathy of many friends who, at one time or another, have had the pleasure of sharing their generous hospitality there.

The plans for the new Church contemplated for the Congregation of St. Peter's Chapel have been accepted and bids for the construction of the same have been received. Unless some modification in them is made it will require some \$3000 more than the building committee has on hand to complete the building. With all other preparations made and with nearly \$16,000 in cash and pledges it is earnestly hoped that some way may be found of securing this balance soon that this much needed Church may become a reality in the near future. It will mean much to the thriving and enterprising congregation that has made such gratifying progress in the past.

PERSONALS.

The Rev. Wm. Seymour Short and daughter bade good-bye to their Island friends last month and sailed for the Mainland, where Mr. Short has accepted work under Bishop Moreland, a former seminarymate. His address will be Benicia, California.

We regret to learn that Mr. J. N. S. Williams, the duly chosen lay-representative of this District at the next General Convention, will be unable to attend that meeting. Mr. Arthur E. Restarick, who is attending Harvard College is the duly chosen alternate, and it is hoped that he will be able to take the duty which carries with it so much of pleasure and privilege.

We are very glad to welcome to this District Miss Mabel Schaeffer, late of Oklahoma, who has accepted work at Trinity Mission School. Miss Schaeffer will introduce the graded system in that school and otherwise reorganize it upon modern lines. She starts out with the best wishes of her fellow-workers upon all of whom she has made a pleasing impression. The Mission is to be congratulated on this acquisition to its staff.

Miss Caldwell of Holy Innocents' Mission, Lahaina, was a visitor in the city during July and August, having her home

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at Trinity Mission. While in the city she has been the unexpected recipient of materials for clothing suitable for small children and babies and has collected many salable articles with which to stock a Church Fair to be held at Lahaina this winter. She has also secured, through the coöperation of Mrs. Folsom, the funds necessary to furnish the Mission School there with modern desks, maps, etc. It is evident that her time here has not been wasted. The Chronicle bespeaks the continued interest and sympathy of friends in the city with the good work that is being done at Lahaina under the Rev. Mr. Bodell and his efficient and faithful helper, Miss Caldwell.

Among the many returning residents of Honolulu this fall none will be more heartily welcomed than Miss Eva M. Stevens, who has been absent in Europe and in the States for the past two years. Miss Stevens will resume her vocation of teaching the piano, in which she has a well-earned reputation.

Friends of the Rev. A. L. and Mrs. Hall, formerly of Iolani School, will be glad to know that since their removal to Pasadena, California, Mr. Hall's health has steadily improved. He has resumed his ministerial work, having been appointed assistant at All Saint's Church, Pasadena. Mrs. Hall and their small daughter are reported thriving and happy.

Miss Edith Mills of St. Elizabeth's staff, who spent her vacation this summer with her uncle on Puget Sound, returned on the "Niagara" last week accompanied by Miss Anne M. Mulheron who will assist her in the educational work at St. Elizabeth's this coming year.

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Miss Mills reports for work greatly refreshed and invigorated by her holiday in northern latitudes, and happy to get back again to spend and be spent in the various lines of missionary work carried on at Kapalama. Miss Mulheron is a welcome recruit from Detroit, Mich., whose devotion and enthusiasm bespeak a career of usefulness in this field.

The Priory School for girls welcomes home Miss Teggart, the efficient treasurer and matron, who has spent the summer with relatives and friends at San Diego, California. She reports a pleasant and profitable holiday. Miss Teggart's long and faithful service as treasurer, accountant and matron at the Priory makes her an invaluable member of the staff.

Word received from the Rev. Mr. Kong by a recent steamer conveys the information that his return to Hawaii has been delayed. He now expects to come on a steamer reaching here September 23rd.

The Council of Advice has learned that the committee in charge of the Church of the Good Shepherd, Wailuku, has invited the Rev. D. Douglas Wallace of Christ Church, Kealahou, to take the services both at Wailuku and at Puunene during the month of September, and that Mr. Wallace has kindly consented to take the duty. Mrs. Wallace will accompany her husband. We trust that the change will be a pleasant and profitable one for all concerned.

Mr. L. Tenney Peck, treasurer of St. Andrew's Cathedral parish, has gone to New York on business. While in that

city he will probably look in upon the General Convention, which will be in session during the last three weeks of October. In case of the failure of the regularly appointed delegates to attend he will probably be asked to represent the District as a lay-delegate.

A very pretty wedding took place at St. Clement's Church on August 6th, when Professor Walter P. Kelley and Miss Sue K. Eubank of Oahu College were married. Only the immediate friends were present, including Dr. and Mrs. Hobdy and Dr. and Mrs. Shepherd. For some time Miss Eubank was a member of the Cathedral choir. Through the kindness of Canon Osborne, Rector of St. Clement's Church, Canon Ault performed the ceremony.

A very sad death occurred on the 28th of August when Mr. Carl H. W. Eichler passed to the "Great-beyond." Mr. Eichler was well known in Honolulu and was highly respected. He had been ailing for a long time but the end came very suddenly as it was not thought that he was so seriously ill. He was taken with heart failure on the morning of the 28th and passed away without rallying at all. Our heart-felt sympathy goes out to his widow. May the God of all comfort help her in this her hour of trial.

The Rev. F. W. Merrill of Kohala has been taking duty at Hilo during the month of August. On finishing his work there he came on straight to Honolulu, but returned by the same steamer to Kohala. We are sorry to learn that his only brother is very ill at his home in Massachusetts, and he expects to be called to his

bedside at any moment. Our sympathy goes out to him in his sorrow.

On August 12th a very pretty wedding was solemnized in St. Andrew's Cathedral when Miss A. G. Blair was married to Mr. E. Dekum of the "Advertiser" staff. Miss Blair was, for some time, at St. Andrew's Priory and afterwards was associated with Miss Lucas in starting and carrying on so successfully the Valley School.

Mrs. von Holt expects to leave Honolulu by the "Wilhelmina" on Wednesday, the 10th. She is taking her children, Miss Hilda and Mr. Ronald, with her and will put them in school, after which she will go on to the General Convention, which is to be held in the city of New York next month.

◆◆◆◆◆
IOLANI SCHOOL.

On Monday, September 15th, Iolani School begins another year in its useful career. We realize as time goes on the importance of the Church Schools in the training of the children and that money invested in these institutions brings returns far beyond our estimates. Iolani has boys of nearly every race enrolled and these mingle together on the playgrounds as well as in the class rooms. This may be said of every school in the Islands, but there is one feature in which the Church finds her greatest work and that is the religious training. Iolani being within the Cathedral grounds gives

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us the opportunity of presenting the Church's Services in all of their beauty and dignity. Definite religious teaching of the fundamentals of Christianity cannot be given in the Public or Undenominational Schools and to the young men from the Orient this is perhaps more necessary than a knowledge of secular things. The great nations of the Orient must have a true knowledge of God and His relations to mankind before they can fully emerge from the narrow confines of their exclusive life and thoughts. Last year there were enrolled 22 Hawaiians, 79 Chinese, 32 Japanese, 8 Koreans, and 11 of other nationalities. This shows the richness of the field the Church has to work in and the opportunity that is offered to those who would like to do something for Missions. Since Christmas two of our bright Chinese boys left school to take responsible government positions in their own country. This in itself shows what Iolani stands for and what it is doing.

Accommodations at Iolani are limited and there is little opportunity for numerical growth. All of the class rooms are crowded to the limit of their capacity and boys are continually turned away. In the course the boys are taken through the eighth grade and prepared for High School. Our important work, however, is in the boarding department. To many this is home and our effort is to make it as nearly so as possible. We feel our great responsibility and trust that we can give such influence and training as will fit the boys for their struggle with the world. Many of the boys have been brought into the Church by Baptism and have been received into the fuller privilege through Confirmation. The daily services at the Cathedral teach them the use of the Prayer Book in the Public Worship, private devotions are encouraged and religious instruction is given Sunday mornings in the Cathedral Sunday School. A large grassy yard in the back of the school buildings affords ample room for sports. What we would like is a generous friend who would put into our hands a fund to buy

supplies for outdoor games. Another need is boys' books. A school library has been started and the effort is being made to interest the boys in reading. Last year several people sent us quite a number of books that their boys had outgrown and discarded. We hope there will be others who will do the same this year.

In the case of all Mission Schools resources are limited and needs are many. Gifts are always acceptable. If your inclinations are to give, the principal will be ready to make known the wants.

As Iolani has done good work in the past so we hope that this coming year will show a growth in efficiency and good work. L. K.



ST. CLEMENT'S CHURCH.

St. Clement's is not sorry that the long vacation is drawing to an end. No doubt it was as much needed as it has been appreciated by many who had worked long and faithfully and had well earned a rest, but the summer vacation always has a depressing effect upon the Church and St. Clement's has been no exception. Her choir melted into thin air and was wafted far and wide. It was thought better to close the Sunday School for a time since a large proportion of the children were out of town, and all the teachers with one exception. The congregation was naturally depleted as it is in almost all Churches during the hot weather.

But now the summer is over and we begin to look forward to Advent. A summer vacation means recreation—and recreation means renovation, and renovation means restoration, so the choir and the children with their teachers, as well as the congregation will soon be in their places again and start with new life, as it were, another year. Now is a good time for parents to think more seriously of what an important work the Sunday School is, it is the only Christian teaching that many children have, while of all their education it is the most important part, of most real and lasting value to them: but without the parents' coöperation and interest a Sunday School cannot

be efficient. Then again it is a good time for every member of the Church, who is at all in earnest, to ask himself or herself this question: "Is it not my plain duty as a member of this Church to do my share in helping to bring these little souls to Christ, who, so distinctly bids us

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to do so?" "Why should others work and not I?"

There are none too great, there are none too small to do the Lord's work and if they do not know how, let them ask the Rector and he will gladly teach them. A Church is a corporate body, and every member should do his or her share in making it a body strong and vigorous. It is not like any other work in this world. To work in the cause of the Church, is to work for HER, whose blessings we value so deeply that we go miles to bring our babies to their font that they may be admitted within their fold and made Christ's children—HER, whom men so revere and love that they bring to Her their brides, that they may, by Her, be united to them for life, under Her blessings and the shadow of Her Altars.

HER, whose sanctity and consolation men prize so richly that they bring their dead within Her sacred walls, being the nearest spot on earth to God, where they may seek Her prayers for mercy and eternal peace and have the remains laid to rest by Her priests. None are too great, none are too small to serve in the interest of so true and living a friend—then let all help, in the choir, in the Sunday School, the Guilds, the Vestry, and should there be those who cannot share in these privileges, let them at least be constant attendants and together make this Church more worthy of the Lord's acceptance.



NEW CHURCH BUILDING AT KAIMUKI.

Monday, Sept. 8th, was the starting point of a new era for the Church going people on the "Red Hill." For some two and one-half years, plans have been maturing for a proper building in which those who are not able or do not wish to go down town, can worship. At a meeting of the Woman's Guild, the question of furnishing the interior was brought up and the Guild will go ahead with their work. There will be many things to secure. Altar rail, credence table, pulpit, lectern, carpet, kneeling benches, cushions for the seats, memorial windows, lights and some brass things. There is already prepared an altar, a hymn board, a font, a cross, two candle sticks, two brass vases for flowers and a small amount of altar linen. Most of this was given by our local people.

The building is to be provided by the men of the committee, which consists of Mr. Charles Crane, Mr. Will King, Mr. M. H. Webb, Mr. E. F. Melanphy, Mr. A. F. Clark. This building will be of stone,

rough finish, such as is the usual style of Kaimuki. It will seat 150 people.

Space is provided for a choir room and an organ room and perhaps some one will be found who will place a large organ as a memorial.

There is some money on hand now, and considerable more is promised. The board of trustees of the Cathedral has offered to help. The entire cost will be in the neighborhood of \$4000.00.

Stone for the work is needed. A great deal is on the lot already, which is situated at the corner of 10th and Palolo Avenues. Mr. Hofgard has offered what he has and Mrs. Schoeder has given some. People in the district who want to contribute stone will confer a favor on the committee by informing the secretary, Mr. A. F. Clark.

It is planned to have this work done within a year. Who will help us?



WHAT IS THE EPISCOPAL CHURCH

and how did it get to this land? The question is pertinent. The Triennial Convention is upon us. Its opening draws near. It has already attracted the attention of the public mind.

The Church came with the establishment of the colony at Jamestown in 1607. This was the beginning of permanent settlement in America. The colonists were churchmen. When they left home they brought with them the priest of God, the services and sacraments of the Anglican Church.

The church struck her roots deep down in the life of the Commonwealth. All over Virginia the churches are associated intimately with the stirring events of Colonial history. St. Luke's, Smithfield, is the oldest Protestant church in North America. At Williamsburg is preserved the font in which Pocahontas was baptized. At New Kent stands the church where Washington was married, built in the early years of the eighteenth century at an estimated cost of 146 thousand

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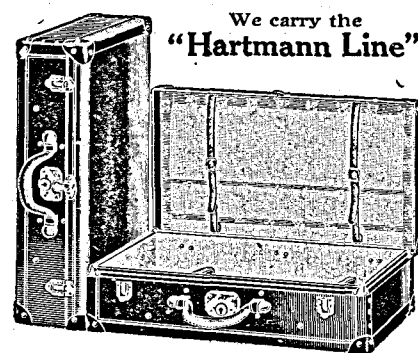
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pounds of tobacco. St. Paul's, Norfolk, dates to revolutionary days and a cannon ball imbedded in its wall tells the story of bombardment. In St. John's, Richmond, Patrick Henry hurled defiance at the British crown and gave voice to that immortal sentiment: "Give me liberty or give me death." Virginia and Maryland were the strongholds of the church. In Virginia she was by law established as later in Maryland also.

Congregations grew up in other sections numbering among their membership men who took leading part in Colonial history and whose names became synonyms for patriotism and statesmanship. These congregations were under the spiritual jurisdiction of the Bishop of London who exercised his authority through commissaries. There were no bishops.

INCOMPLETE ORGANIZATION
hampered progress. These congregations though strong lacked the centralizing force of the Episcopate. Church buildings were not consecrated. Confirmation was not administered. Candidates for the ministry were compelled to journey across the seas for ordination. Leadership was lacking. The denominations outstripped the church.

PREJUDICE

against the church was pronounced. She was closely identified with the state and at the Revolution shared in the popular hatred against anything English. Men regarded her alien to free institutions, an exotic that would not bear transplanting and that could not adapt itself to the changed environment. On the part of her own sons there was a lack of confidence in her future.

When Mead was collecting funds for the Theological Seminary of Virginia, he appealed to Chief Justice Marshall who set down a handsome subscription but said he feared it were an unkindness to the young men of Virginia to tempt them to prepare for the ministry of a church which could never be revived.

The full wrath of the populace burst in fury upon the clergy in the Colonies. They became the marks for relentless persecution. While Seabury was teaching in Westchester, N. Y., forty armed men from Connecticut seized him in the school room. They went to his house, found his daughter at work on a quilting frame which they cut and pierced with bayonets. They opened his desk, examined his papers, took his money and carried off a new beaver hat, a silver mounted horsewhip and two silver spoons.

After the Revolution the Church of England in the colonies became the Protestant Episcopal Church in the United States. The name first appeared in Maryland. The outlook was disheartening. There were no bishops and the English church was not disposed to consecrate any. In face of many obstacles the intrepid Seabury secured consecration in Scotland in 1784. Returning he landed at Newport, R. I., in June, 1875, and preached in Trinity Church from the text: Heb. 12:1.

THE GENERAL CONVENTION

is the highest legislative body of the Church. It meets once in three years. It is divided into two Houses after the analogy of Congress. It is one of the most distinguished assemblies in America. The successive triennials epitomize the history of the church. They are milestones of progress. Each registers a distinctive advance. Each has a tone and complexion peculiarly its own.

THE CONVENTION OF 1785

met in Philadelphia. It was made up of 16 clerical and 24 lay delegates. It lasted 10 days. New England was not represented. The meetings were held in Christ Church, one of the historic edifices of America whose rector, Mr. Duche, made the first prayer in Congress. Franklin was a vestryman. The present edifice dates to 1727. Our unscrupulous ancestors secured the building fund by sale of lottery tickets. Two lotteries were projected by the vestry and tickets were sold for four dollars apiece.

THE CONVENTION OF 1789

met in Philadelphia. The House of Bishops consisted of Seabury and White. The Prayer Book was formally adopted and New England Churchmen united with their brethren of Pennsylvania and New York.

CHURCH WORK

and revival were slow. At the Convention of 1808 in Baltimore there were 14 clerical and 13 lay delegates present. The House of Bishops consisted of 2 members and held its sessions in the hall bedroom of St. Paul's rectory. Seven dioceses were represented. In 1881 the re-

port of the state of the church showed Maryland in a deplorable condition and the Virginia church in danger of total ruin. In 1814 the situation in Delaware was truly distressing and the prospect gloomy and in Virginia deplorable.

TRIENNIALS IN NEW YORK.

The Convention of 1792 met in old Trinity. It lasted one week. Such were the vicissitudes of travel that the delegate from North Carolina detained by contrary winds did not arrive until several days

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after adjournment. The consecration of Clagget as Bishop of Maryland took place. He was the first bishop consecrated in this country and in his consecration the Scottish and English lines united.

In 1804 Trinity Church was again the place of meeting. There were 5 bishops, 20 clerical and 9 lay delegates. The session lasted a week. Prevalence of epidemic had seriously interfered with previous meetings and the time was changed from autumn to spring. The resolution regarding duels and the action regarding divorce show that church was alert to social service.

In 1817 the Convention met in New York. The House of Bishops recorded their disapprobation of worldly and licentious amusements.

St. Paul's Chapel was the place of meeting in 1832. Four bishops were consecrated, Hopkins, Smith, McIlvaine and Doane. The House of Bishops placed on record its opinion with regard to the proper postures in the Communion Service. In 1841 the Convention met in St. Paul's Chapel. Six years later St. John's Chapel was the meeting place. In 1853 the sessions were held in Trinity and St. John's. This convention is memorable for the Muhlenberg Memorial on Liturgical relaxation.

Nearly a decade later the Convention was again in New York. It met in St. John's Chapel in 1862 in the midst of national peril and deplorable civil convulsion. The Secretary of the House of Deputies began the roll of the Dioceses, calling in a loud voice, "Alabama!" A

member objected that, as the Southern States had seceded, the Southern Dioceses had no representation in the Convention. "There is no secession in the Church!" shouted the Secretary, and he proceeded to call every Southern Diocese in its place.

In 1868 Trinity Church was the place of meeting. Action was taken with regard to unscriptural divorce.

In 1874 the Convention met in St. John's Chapel. The "filioque" claimed attention. A subject which will be brought up this year through a Memorial from Southern Florida. At this convention the deposition of Bishop Cummins was announced.

In 1880 the opening service held in St. George's Church was imposing and significant. The Bishop of Edinburgh and the Old Catholic Bishop Herzog took part. Nine years later St. George's was again the meeting place.

Nearly a quarter of a century has elapsed since New York entertained a Convention. The years have registered changes. Soon the Convention of 1913 will assemble in the Cathedral of St. John the Divine. We invoke the Holy Spirit's guidance on its work.



EVENTS AT THE CHINESE MISSION IN SAN FRANCISCO.

On St. Barnabas' Day the Rev. Daniel Geo Ching Ng, deacon in charge of the Church's Missions to the Chinese in San Francisco and Oakland, was advanced to the priesthood in Grace Pro-Cathedral, San Francisco. It was a remarkable service, at which two Orientals were ordained to the sacred ministry, the other ordinand from the Far East being Mr. Paul Hideshima Murakami, a Japanese who was made deacon. Some fifty Chinese and Japanese were present. The reverence and devotion of the oriental Christians was widely commented on.

On the morning of the Seventh Sunday after Trinity, in the chapel of the San Francisco mission for Chinese, the newly ordained priest in charge celebrated his first Eucharist. It was, perhaps, the first time a Chinese priest had offered the Holy Mysteries in the Chinese language on the Pacific coast. On the next Sunday the communicants of the Oakland mission

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assembled to join for the first time in offering their highest act of worship in their own tongue, and in receiving the Holy Communion from their own priest. The young men of both missions take great interest in their church and their own priest. At his ordination they presented him with a beautiful white chasuble, and two of them have learned to serve at the altar.

Shortly after his ordination the newly ordained priest announced to his friends his engagement to a young lady of the Chinese Congregational mission, Miss Wong King Yoak. On the evening of July 29th the wedding took place in Grace Pro-Cathedral. About four hundred Chinese and American friends of the bridal couple assembled in the beautifully decorated church to witness the ceremony, which was performed by the Bishop of California. Each portion of the service was repeated in Chinese by an interpreter, the bride's pastor, from the marriage service of the Holy Catholic Church in China.

The above item of news taken from *The Living Church* is reproduced here because of the local interest centering in the young Chinese priest mentioned. The Rev. Mr. Ng was one of the first Chinese men to identify himself with St. Elizabeth's House and Mission in this city. He was baptized and confirmed in the first class of catechumens prepared there, and under the influence of the Mission was induced to consecrate his life to the sacred ministry. He received part of his education in English at Iolani school, but went to San Francisco to finish and to study divinity.

The Church here may well take pleasure in this culmination of his preparation and thank God for the part it has had in furnishing another Chinese priest for work among our Chinese brethren.



GENERAL MISSIONS.

The Church has recently built a new hospital in Wusih, China. When it was opened the other day a large number of Chinese merchants and gentlemen were present and with characteristic oriental curiosity wandered everywhere and inspected everything. An unusual feature of the hospital is that it has running water. One Chinese gentleman of wealth, family and education was supremely interested in watching the water run from the faucet. It seemed to him little short of miraculous that by simply turning a handle the water would come. The mayor of Wusih was in the hospital on the opening day, but unfortunately for him he was there as a patient.

The dean of the cathedral in Fresno, California, in sending an offering of \$100 to the Church Missions House, New York, gave this account of how it came into his hands: "A young nurse had been slipping quietly into the church on Sun-

days, when her duties did not prevent, for some months. As my entire congregation was, during that time, new to me I did not realize that she was a stranger in town. On Easter Monday she came to my house, told me of her appreciation of the Church's privileges, and asked if she might be permitted to make her Easter offering for missions. She seemed to get a great deal of happiness out of the writing of that check for \$100. Since then I have come to know her very well and to realize that this was but the natural manifestation of a consistently unselfish life."

A NOVEL ALUMNAE ASSOCIATION.

Nine young women composing the class of 1913 at the College of the Sisters of Bethany of Topeka have hit upon a novel and useful plan for keeping in touch with each other and maintaining a common interest. They have formed a class organization for the purpose of supporting a hospital bed in the foreign field and of assisting one of the Church schools for girls by providing each year the \$100 necessary for the support of two pupils. The Board of Missions would welcome similar help from the graduates of other educational institutions.

The Rev. Hugh L. Burleson attended the last meeting of the Convocation of the Missionary District of South Dakota. He was greatly pleased with the indications he saw of the Church's progress in that district. He finds the work marked by energy, optimism, wisdom and self-sacrifice. He reports that South Dakota will ask the General Convention to authorize

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the election of a suffragan bishop, in order that Bishop Biller may have assistance in administering his immense and varied field. South Dakota now has 166 stations, more than half of which are off the railroad and scattered over an area of 80,000 square miles.

Under the title of "Help from the Philippine Mountains," some interesting pictures of life in Sagada appear in the August Spirit of Missions. The Igorot people of the mission have sent \$47.69 to the Board of Missions to be used in relieving the distress of the people in the Middle West who suffered from the recent storms and floods. As soon as the Rev. John A. Staunton, Jr., in charge of the missions, told the congregation what had happened in Nebraska, Ohio and Indiana, they expressed their desire to help. They remembered that when an unusually heavy typhoon seriously damaged the Sagada mission a few years ago, Church people in the United States helped to repair the damage. Mr. Staunton says: "Many of the amounts contributed are very small and yet represent real self-sacrifice. We (that is, they, for no contribution of my own is included in this remittance) send it with our prayers and sympathy as fellow Christians."

Bishop Brewer tells of one of his clergy in Montana who has a parish 400 miles long and as wide as he chooses to make it. He has charge of fourteen congregations. Last year he held 261 public services, baptized 108 children and 57 adults, buried 49 persons and married 58 couples. In addition to all his other work he is superintending the erection of two stone churches. Is it any wonder he is looking for a man to share his field?

President Yuan contributes \$1,000.00 yearly towards Christian missionary work. He has openly expressed his desire that the new China may be built upon the foundation of Christianity as the old China was built upon the foundation of Confucianism.

The Rev. A. R. Hoare of Point Hope, Alaska, in a letter written last March which reached the Church Missions House only recently, says: "Already we have completed our apportionment of \$50.00, and have spent about \$20.00 for other objects. The people are very much interested now in their missionary boxes, which will be opened at the confirmation service in the summer. Whenever an Eskimo sells a skin, he puts a portion of the price in his can."

The Board of Missions has received a cable from Central China, giving assurance of the safety of missionaries and other foreigners, in spite of the fighting which has occurred between the troops of the northern and southern provinces.

Miss Fanny Patteson, sister of the famous Bishop Patteson of Melanesia, died in England recently, leaving a legacy of \$5,000.00 to the S. P. G. A few years ago Miss Patteson gave the society one of its most prized relics—the palm found laid upon her brother's breast by his murderers at Nukapu.

There are said to be 22,000 lumbermen in Washington, and 20,000 in Oregon, who never have an opportunity of attending Christian services.



A very interesting meeting of all the branches of the Woman's Auxiliary in the city was held at Mrs. von Holt's residence on Judd street on Friday afternoon, the 6th. Mrs. von Holt is the president of the Auxiliary in this Missionary District and is also a delegate to the Triennial Convention to be held in New York during the month of October this year, and the meeting was called to discuss the triennial offering which is to be made at that time and to take up the remainder which she will take with her. The Rev. J. B. Thomas of Rochester, N. Y., addressed the meeting on the work of the Woman's Auxiliary.

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St. Andrew's Priory School reopened on Monday, September 8th, with full numbers. It was pleasant to see the bright faces of the girls and to hear their voices in the Cathedral service. The boarding department has more than its full member of eighty.

The step in advance which the Priory makes this year is to extend its High School course from three to four years. This will not, however, affect the classes of 1914 and 1915.

We are pleased to record that Miss Irene Davison of the class of 1913 has been enrolled as a special student in the College of Hawaii, entering upon her diploma without examination.

The only change in the school faculty this year is that the place vacated by Miss Cornelia Gessel has been taken by Miss Beulah Seiber, a graduate of the Milwaukee Normal School, and a student at the University of Wisconsin.

MOMENTS OF EXULTATION.

There are many great and exultant moments in our lives; moments in which some new, heretofore unfelt motive takes us into its power, when some new work for us and some new power in us starts forth and makes life seem fresh and green, like a spring morning that forgets all the stains and storms that have gone before it. But among all such moments there is none that can compare with that in which duty passes into love—when morality, reaching itself out into eternity, asserts its sameness of nature with the service that the glorified nature is to render to God in the heavenly city, so that the obligation of honesty in our bargains is seen to rest on the same sanctions and to be lustrous with the same beauty now that will belong to the singing of the everlasting songs and the casting of the crowns before the Saviour's feet—the moment when our life thus knows Christ and the power of His resurrection.—*Phillips Brooks.*

On Sunday, August 10, the Bishop of Honolulu preached at 11 a. m. and in the evening at St. Paul's Cathedral, Boston. The Cathedral is on Tremont street and almost across the way is the Park Street Church, in which the farewell service was held for the first Missionaries to Hawaii on October 19, 1819. After the service he found waiting to see him Mr. and Mrs. John Maguire of Kona and Miss Maguire and Miss Maud Wood. The party had recently returned from England where they had seen Mr. and Mrs. Clive Davies and the Kinnersleys. There were also waiting Mrs. Langton

and her son-in-law, Mr. Bennett. Mrs. Langton's daughter, Genevieve, married Mr. Bennett in Honolulu and a baby girl was born to them a week ago. Mr. Bennett, who sang once for us at a reception in the Davies Memorial Hall, is now a soloist at Trinity Church and a teacher of voice in the Boston Conservatory of Music.

On Sunday, September 7th, an appeal was made from the pulpit at St. Andrew's Cathedral for greater interest in the Sunday School and for more teachers. On the following morning several offered their services as teachers, which gives us a full compliment with two substitutes. This is only as it should be, but nevertheless it makes us very happy and we bespeak a very successful year. Captain Cooke, 2nd Infantry, will again have charge of the young men and will give them a course that will prove very interesting and instructive. Mrs. A. G. Smith is to have charge of the older girls and will give a course on "Church Principles." Mrs. Folsom is to retain the care of the Kindergarten class. This year we expect this class to grow to a good-size.

The Men's Club will soon begin active work. During the summer months no public meetings have been held, but the club has not been by any means idle as the several committees have been doing the work with great zeal. Mr. Geo. F. Davies is president and will soon call his force together to plan the work for the new year.

A guild of young men and boys has been formed in connection with St. Andrew's Sunday School under the guidance of Mr. L. McCracken. He will train them as crucifers and servers and in other ways to help in the services of the Church. Any one who would like to become a member of the class will please send their name to Mr. McCracken or to Canon Ault.

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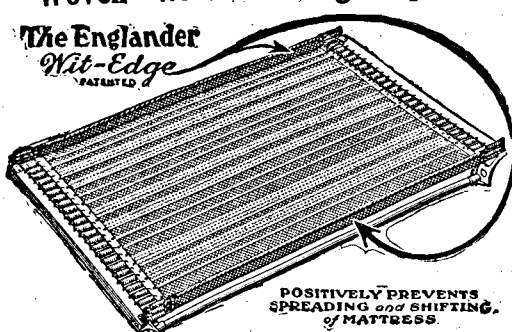
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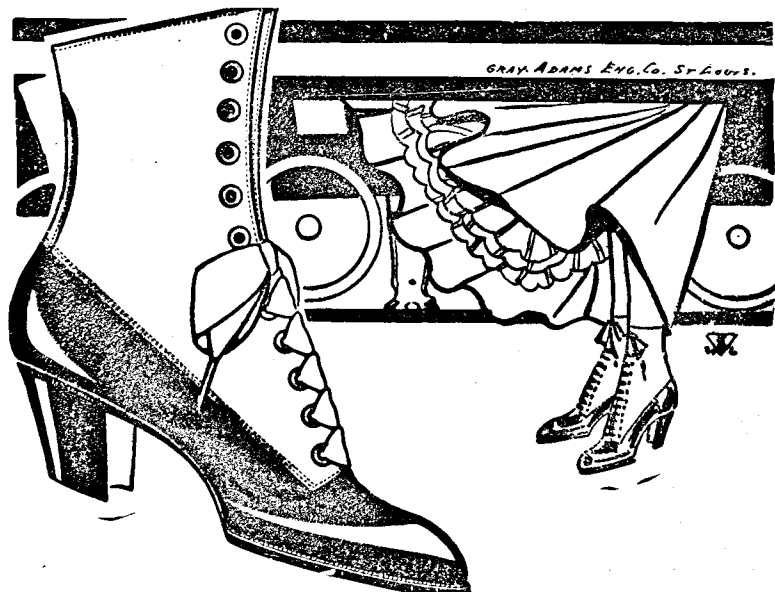
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